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time of the apostles, and therefore most certainly not without their aid. History, and not legend, gives us a right to the ennobling thought that in and with our creed one confers that which since the days of the apostles has been the faith of united Christendom " (p. 222).—J. W. MONCRIEF.

*The Origin of Sin.* By Rev. E. W. Cook, A.M. (New York and London: Funk & Wagnalls Co., 1899; pp. 387; \$1.50.) The author, not recognizing a continuous divine revelation shown in racial historical religious development, but basing everything upon interpretation of biblical proof-texts, endeavors to show that sin, which is unmitigated evil necessitating endless punishment, is an individual origination due, through absolute freedom of will, to desire in conflict with law.—*Essai philosophique sur l'efficacité de la prière.* Par A. Philippot. (Paris: Librairie Fischbacher, 1899; pp. 100.) This is a carefully written, suggestive, and helpful essay. Efficacious prayer is defined as the cause, direct or indirect, of the event prayed for. Fervent prayer for spiritual well-being is always efficacious and is susceptible of continuous indefinite progression; for physical health it always cures or gives amelioration; but for an external event, if efficacious, it must be so indirectly. The immediate cause of external phenomena is the totality of material, potential energies termed nature, to which God is transcendent and in which he is immanent, not by a supernatural order superimposed upon a natural, but in such manner as to produce a supernatural and natural aspect. As God is the supreme law of the universe and his activity the object of material experience, he cannot derange or violate natural laws by intervention. The miracle, then, is a natural fact due to extraordinary divine activity, which, being rare, attracts attention and through lack of knowledge is inexplicable. God's operations yield a distinguishable enlargement and enrichment of psychical and physical development, limited, however, by the non-spirituality of matter, in overcoming which we, through the auto-suggestive influence of prayer, render possible the communication of divine life irrespective of erroneous intellectual theological notions.—JOHN STAFFORD.

*Das Wesen des evangelischen Glaubens.* Von H. C. Tamm. (Berlin: C. A. Schwetschke & Sohn, 1899; pp. 195; M. 3.) The author of this book acknowledges that the subject of justifying faith has been exhaustively treated from almost every point of view by the very ablest